

INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST  
UNITED STATES OF AMERICA et al

-vs-

ARAKI, Sadao et al

SWORN DEPOSITION (Translation)

Deponent: KAWAGOE, Moriji

Having first duly sworn an oath as on attached sheet  
and in accordance with the procedure followed in my country  
I hereby depose as follows.

1. I am an ex-lieutenant-general and acting chief of the  
Liaison Office for the Demobilization in the Central district.
2. Moriji Kawagoe. Sadao I was a staff officer to  
the 6th Division from August 1, 1929, to August 1, 1931,  
and attached to the Personnel Affairs Bureau of the War  
Ministry from August 1, 1932, to March 1, 1934, under Gen.  
ARAKI.
3. It was the thorough education of the Army into the  
consciousness of their being the Imperial Japanese Army.  
He put this policy to practice for two years while he was

Division Commander. The Japanese army had been modelled upon German and French prototypes and had not yet freed itself from the Prussian formalism. He emphasized the necessity of the Japanese army to cast off the foreign influence and stand by its own Imperial honor and Prest<sup>1</sup>ize. He explained the consciousness of being soldier of the Imperial army as follows:

The Japanese army was under the direct command of the Emperor and its duty was to glorify the Emperor's virtue. The Emperor's virtue is the charity founded on the gracious traditions of all the preceding Emperors back to the originator of the dynasty. The duty of the Imperial army is to administer this charity with fairness and resolution. Otherwise the prestige of the army would be demolished.

4. He explained the relation between the national situation and the Imperial Army consciousness as follows. While he was division commander, such foreign questions as the Manchurian and the Russian questions occurred. He expressed sympathy for the inhabitants of these countries but said that these affairs concerned the foreign countries so that Japan should not interfere with these questions. He also maintained that the army should not participate in politics. The Emperor declares War only when the national polity and very existence of Japan is held at the stake.

DEF. DOC. #2520

Until that time the Imperial Japanese army should not act rashly to the dishonour of their Emperor's virtue. If our soldiers burn in the Imperial Japanese army consciousness and the entire nation cultivate their virtues, the world will naturally pay respect to Japan and our national defense will be secured without the use of the sword.

5. For the first six months or so, they had difficulty in understanding the meaning of the Imperial army Consciousness. Even an officer, inquired, would say, for example, "KOGUN ISHIKI the Imperial army consciousness is to march (KOGUN) to ISHIKI (i. e. the name of a place in KAGOSHIMA Prefecture)" or it is to be cordially received by the inhabitants of the place after marching (KOGUN) and being quartered at night." The Division Commander was so far in advance of the officers in thought, that the officers could not understand him and consequently could not educate the soldiers in his ideal.

6. He talked on the Imperial army consciousness whenever he inspected his army and repeatedly gave instructions at the gatherings of unit commanders. The deepest impression I got of him was he expounded on his ideal for as long as 8 hours to all the army officers in KUMAMOTO, his exposition ranging from the spirit of the foundation of the Japanese army to the nature of modern warfare. He warned them against the complicated nature of future wars and concluded that in order that his Division might enhance the honor of the Imperial

army, they must all thoroughly awaken to the Imperial army consciousness. By his efforts they came to understand him.

7. The following few points are among what he advocated in order to have his ideal understood by soldiers.

- a. Victory or death. No war without cause should be waged.
- b. Victory without the enemy's resentment, and occupation also without the natives' resentment.

Thus war should be waged for the cause of humanity. Under any difficulty or plight inhuman acts should not be done, for they will be against the Emperor's virtues. Culture in time of peace were emphasized for soldiers in barracks.

8. Concrete measures were taken regarding this point. He upheld a high standard for the commanders' moral character, emphasized the importance of the spiritual unity of a corps with the commander as its centre.

9. He lay a great stress upon victory without the enemy's resentment. Considering the essential quality of the Imperial Japanese army, a victory cannot be a victory if it has been won by incurring the enemy's resentment. The Imperial Japanese army may lose a battle if it was for the sake of vindicating its virtue and obtaining the enemy's respect. At the time of his first inspection of the headquarters of the Kagoshima regimental district, he emphasized this point purposely to the so-called SATSUMA boys.



He said Killing and wounding of the enemy is inevitable as a battle is a matter of life or death, but we must remember that a war is not a private quarrel but a public affair in which the enemy also fight for their country. Therefore the Imperial Japanese army should be courteous and kind-hearted toward them so that the Japanese racial kindness, which is no other than a manifestation of His Majesty's charity, be vindicated and should observe the international law so admirably as to contribute even toward its further development so that the honor of the Imperial Japanese army be exalted. We need the generosity of UESUGI, Kenshin (TN: a 16th century Japanese warlord) who supplied his enemy with salt on seeing them suffering from its shortage.

10. He said about the observation of International Laws as follows.

He definitely condemned the use of poison-gases, and bacteria and was especially against any warfare that harm innocent non-combatants. With regard to the treatment of prisoners of war, he said that the Imperial Japanese army should be a model to the world and reminded us of our army's kind treatments of prisoners of war in the Chino-Japanese, and the Russo-Japanese, war as well as in World War I. There was at that time a public opinion advocating the enlargement of the calibre of Japanese rifles from 6.5 m.m. 7.5 m.m. in

order to augment its wounding power but General ARAKI always stood against such an opinion, with the view that the use of rifles was to wound the enemy and make them leave the battle line and not to kill them so that there was no need to enlarge the caliber. He had enough confidence with that kind of rifle.

11. He meant by "occupation to be welcomed by the natives" as follows. In the battlefield, non-combatants of the enemy country or of any third power should not be molested. Looting, violating, killing and wounding of them were strictly prohibited.

It was toward the above end after all that he strongly insisted on the cleanliness of the barracks in the daily military discipline. At any time of manœuvres, he insisted that the inhabitants should not be annoyed. It is a Prussian manner, he said to settle up the wasted fields with indemnity. Japanese soldiers must treat the inhabitants with kindness and sincere respect. The fact that in our Division, the 23rd infantry regiment never damaged during manœuvres was a result, of the discipline that ARAKI Sadao gave it when he was its commander.

12. What is meant by the purification of the barracks?

DEF. DOC. #2520

He expressly ordered that care should be taken so that articles should never be lost in the barracks. He maintained that of all the Japanese people, the soldier most directly embodied the Imperial wish so that once in military uniform, a soldier should never a moment lose his military honor. Even when free of supervision, he should maintain his dignity. As a result of such discipline lost articles were always restored to their owners and theft was practically exterminated.

13. After he was appointed War Minister, he made Gen. YAMAOKA, Juko Director of the Military Affairs Bureau. This YAMAOKA was well known for his stubbornness.

In my anxiety, when I came to Tokyo from KUMAMOTO, I asked the Minister the reason why he appointed him who did not excel in military administration to that post. He replied. "The present state of Manchuria is compared to a cart laden with explosives falling down from a mountain top.

As it must be stopped without explosion, so the hostilities should be settled. For this purpose the Army should be under perfect control. At present only YAMAOKA and YANAGAWA can reprimand the Army.

14. I was transferred to the Personnel Affairs Bureau in the War Ministry on August 1, 1932. I was again under

DET. DOC. #2520

direct guidance of Gen. ARAKI publicly and privately. The Minister's guiding principle in the War Ministry was perfect realization of a sense of the true Imperial Army, just as while he was Division Commander at KUMAMOTO, In his address to subordinates or private instruction he emphasized the Army should stand up to the august benevolence of the Emperor, and reiterated, "Victory without the enemy's resentment and by occupation to be welcomed by natives."

15. I participated in the Pacific War, as Chief staff-officer to the 48th Division. What I was most careful about was to realize ARAKI's slogan, of years ago, victory without the enemy's resentment and occupation amid the respect of the inhabitant's. I practically succeeded after a year's education in having this spirit thoroughly understood by my soldiers. But in order to reassure its practice, I gave orders while I was in TAIWAN that any soldier who has ill-treated prisoners of war, or plundered, violated, killed or wounded natives, should be punished, not he alone, but together with his regimental commander. And, at the time, the administration in Japan was out of condition and the people, specially the farmers were so afflicted that the young officers who directly trained soldiers from farming districts were in the deep agony.



DEF. DOC. #2520

The division commander properly lead with kindness the young officers who had been apt to fall into radicalism. He untiringly persuaded them to improve their character and to retrospect themselves. Thus he enlightened them a great deal.

On this 5 day of Spt., 1947

At \_\_\_\_\_

DEPONENT KAWAGOE Moriji (seal)

I, HASUOKA Komei heroby certify that the above statement was sworn by the Deponent, who affixed his signature and seal thereto in the presence of this witness.

On the same date

At \_\_\_\_\_

Witness: (signed) HASUOKA Komei (seal)

#### OATH

In accordance with my conscience I swear to tell the whole truth withholding nothing and adding nothing.

KAWAGOE Moriji (seal)

DDP 20-20 (1)

小白  
は藤  
人ヤ  
ど

DD#2520(2)



Def, Doc, 2520

Exh, 2

自分儀我國ニ行ハルル方式ニ從ヒ先ツ別紙ノ通り宣審ヲ爲シタル上次  
ノ如ク供述致シマス

極東國際軍事裁判所

亞米利加合衆國 其他

對

荒木貞夫 其他

宣審供述書

供述者 川 越 守 二



一、私は元陸軍中將で現在中部復員連絡局長代理です

二、一九二九年八月一日より一九三一年八月一日迄第六師團參謀、一九三二年八月一日より一九三四年三月一日迄陸軍省人事局附として荒木大將の部下であつた

三、荒木師團長が方針として示された重要事項は皇軍意識の徹底といふ事で御方針を師團長在任二年間実行された我陸軍は獨佛に範を採つたが未だプロシヤ型から脱し切つて居ないからそれを清算して皇軍としての面目を發揮する事を強調した

此皇軍意識とは我軍は天親率の軍であつて其任務は天皇陛下の御徳を盛にすることであることと示されたとして天皇陛下の御徳と申す事は皇祖皇宗からの御訓に基く仁愛である軍の任務は此仁愛を公明正大に身証する事である然らざれば軍の徳を損することになる

四、時局と皇軍意識については次の様に示されました

師團長時代は滿洲問題とか露西亜問題とか外交上の諸問題があつたが之等の國の主民に對しては誠に同情に堪えぬものがあるが此等は他國の事であるから我國として干渉すべきものでなく又軍は政治に拘つてはならぬ我國体を破り我國の生存を脅かす場合のみ戦を餘儀なくされるのである、其時迄は飽く迄人格の教養を重ね皇軍として天皇陛下の御徳を顯す

様なことがあつてはならぬ、皇軍が嚴として皇軍意識に燃え國民の内  
に其の德を磨いたならば世界は自然に日本を尊敬して刃を振らずして  
國防の任務を達することが出来る」と説かれた

其始めの半年位は將兵は皇軍意識といふことを中々理解しなかつた、例  
へば將校でさへも質問されると皇軍意識とは伊敷（鹿兒島縣下一地名）  
に行軍することでありませう」とか「行軍して宿營すること住民に款待さ  
れることでありませう」といふ答も澤山あつた、師團長の考へが當時の  
一般軍人の考へから飛躍して居たので將校が理解せぬから兵の教育も  
容易ではなかつたのです

六 併し軍隊を視察する毎に説明したり團體長を集めて度々繰り返して訓  
示した最も私の印象に残るのは熊本に於けるのは熊本の將校全員に對して八時間の長時  
間に亘り我軍の精神より近代戰に亘り説明し亂れ行く將來戰に就い  
て戒め師團が皇軍の面目を發揮する爲には皇軍意識に徹底しなければ  
ならぬと説かれ逐次理解するに至つた

七 皇軍意識徹底の爲に示された中の三つの要目を示せば

a、必勝乎死乎而して名分なき戰は爲すべきでない

b、隣つて敵に怨まれず睦つて居民に慕はれよ

といふやうな點であつた斯くて或は正々堂々の名分の下にのみ爲す如

何に困難な苦しい場合でも陛下の御徳を興す様な非人道の行爲があつてはならぬそして平素兵營での教養に一段と反省すべきことを明にされた

八、此事に關して具体的には特に指揮官の人格の修養を要求し指揮官の人格を核とする精神的團結を強調した

九、勝つて敵に怨まれぬと云ふ事には最も力を入れられ皇軍の本質に鑑み敵に勝つても敵に怨まれる様では勝利ではない、假令負けてもよいから敵に慕はれる様に皇軍の徳を布かねばならぬ、鹿元島聯隊區司令部の初度巡視の時は所謂薩摩健兒に對し此の事を特に強調せられた更に具体的には度々次の様な事を示された

戦争は生死の争ひであるから互に死傷の出来るは止むを得ぬが敵としても祖國の爲に戦ふので私闘ではない公の戦ひであるから日本人の人情即ち天皇陛下の仁愛の徳を示す義に、禮儀と愛情とがあり國際法規を嚴守して皇軍の面目を示す義にせよ敵に乏しき鹽を贈つて我を續けた上杉謙信の心掛が必要であると斯様な類でした。

十、國際法規の尊重に關しては毒瓦斯とか細菌戦とかに就いては口を極めて其の不可を説き無事の幼児や婦人や非戦員たる國民に害を及ぼす様な事は特に警めた。俘虜については日清日露日獨戦争の時の懇切な取扱ひに例を引いて世界に範を示さねばならぬ、又當時日本の六、五耗口經の小銃を七、七耗に擴大して殺傷力を増加せよとの議論があつたが、荒木將軍の持論は小銃は敵を傷かして戦列から退去せしむればよいので敵を殺すのが目的でないから七、七耗に擴大する必要はないと戰の勝敗はそんなものではない、自分の率ある限り六耗口經でも自信があると常に反對された。

十一、駐つて居民に慕はれよといふ事も亦敵に怨まれてはならぬと同じ義に演習等凡ての場合に訓示された、特に戦場においては、敵國人に對しても第三國人に對しても威壓を加へてはならぬ掠奪、暴行、殺傷、放火は恥である。平時の訓練で兵營の淨化を唱へられたのも究極は此の目的であつ



た演習等の場合地方民に迷惑をかけぬ様にせよ例へば田畑を荒した場合損害賠償だけで済ますのはプロシヤ型だ誠心こめて地方民をいたわる心掛が必要だと説かれた。それで師團の中でも歩兵第二十三聯隊は演習中農作物を荒すのを見なかつた、之は荒木大將が前に其の聯隊長時代教育した結果の現はれである。

十二、次に兵營淨化の重要な一項としては兵營に於て紛失物がないうやうに特別の命令を下された軍人は一般國民中最も大膽心を体した者であるから軍服を着用せば一寸でも軍人の面目を失つてはならぬ監視のない所でも人格を保つてと示された其の結果として落し物は必ず人に返し窃盜の如きも殆んど絶ゆる様になつた。

十三、陸相就任後軍務局長に、頑固で有名な山岡重厚將軍を起用されたので、私は心配の余り熊本から上京の機会に大臣にお目にかかり同故軍政に秀でない人を軍務局長に任命されたかと質問したら「滿洲の状態は爆彈を積んだ車か、山の頂上から下りつつあるやうなものだ、之を押へて爆發しない様に此の混亂を終止する様に處理を要するには全陸軍が一糸亂れず統括され各個に勝手な行動のないやうにしなければならぬ、今陸軍に人材多しと雖も直に陸軍を叱り得る者が柳川と山岡以外にあるか」と説明されたので大臣の深い御考



Def. Doc. 2520

Exh. 7

昭和二十二年（一九四七年）九月五日 於

洪述君 川越守二

右ハ當立會人ノ面前ニテ宣誓シ且ツ署名捺印シタルコトヲ證明シマス

同日 於 同 所

立會人 蓮岡高明

Def, Doc, 2520

Exh, 1

誓  
フ

良心ニ従ヒ眞實ヲ述ベ何事ヲモ黙秘セズ又何事ヲモ附加セザルコトヲ

宣

誓

書

署名捺印

川越守二



DD# 25-20 (1)

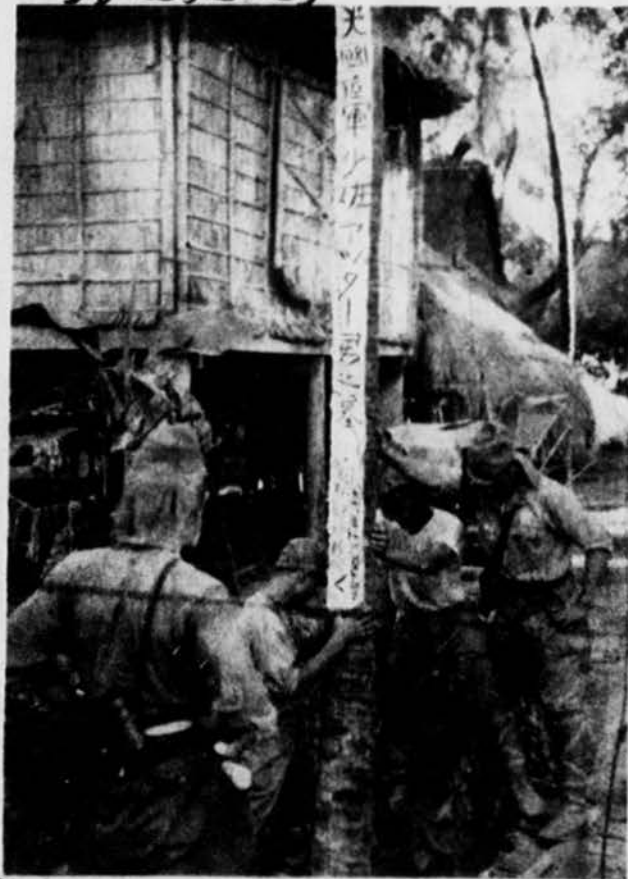
小白  
は藤  
人ヤ  
ど

DD#2520(2)



白藤や峠の茶屋の  
小はんどき  
旬

DD#2520(3)



敵將も平小勇士達

DD#2520(4)



—俘虜收容所之景象—